UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Other Side of Jesus

By FRANK CARLETON DOAN

The Refugee Problem in Bulgaria

By FREDERICK HANKINSON

From Asia and Africa

Book Reviews

By FREDERICK STARR

VOLUME XCVI NUMBER 17

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCVI MONDAY, JANUARY 11, 1926 NUMBER 17

WRITTEN IN 1849

We are constrained to the conviction that there is a Church on earth larger than the limits of the Church visible; larger than Jew, or Christian dreamed; larger than our narrow hearts dare to hope even now. They whose soarings to the First Good, First Perfect, First Fair, entranced us in our boyhood, and whose healthier aspirations are acquowledged yet as our instructors in the reverential qualities of our riper manhood—will our hearts *allow* us to believe that they have perished? Nay. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The North American Indian, who worshipped the Great Spirit, and was thereby sustained in a life more dignified than the more animalized men amongst his countrymen; the Hindoo who believed in the Rest of God, and in his imperfect way tried to "enter into rest" not forgetting benevolence and justice—these shall come, while "the children of the kingdom"—men who, with greater light, only did as much as they—"shall be cast out."

These, with an innumerable multitude whom no man can number, out of every kingdom, and tongue, and people, have entered into that Church which has passed through the centuries, absorbing silently into itself all that the world ever had of great, and good, and noble. They were those who fought the battle of good against evil in their day, penetrated into the invisible from the thick shadows of darkness which environed them, and saw the open vision which is manifested to all.

—Frederick W. Robertson.

It is easy to poke fun at the impending disarmament conference in Europe. Specifically one recalls the late Washington Conference, which was one of the ghastly jokes of all time. Then, on general grounds, is the certain fact that nations will disarm when war is abolished and not before! Nevertheless, we are glad that the conference is being proposed, we hope that it will actually be held as planned, and we think that President Coolidge will be wise if he sees to it that the United States is represented. The more discussion of disarmament the better; and if there is any better place for discussion than an international conference we would like to know what it is. Just to talk about armies and navies is to show how futile they are, and how incredibly expensive. Just to consider plans, however fantastic, for their reduction, is to unveil such a vision of mankind delivered from the most grievous of burdens, that all the world becomes excited with expectation and desire. Just to face the obstacles in the way of complete or even of progressive disarmament is to discover the problem so hopelessly entangled with the institution of war itself, that extreme pacifism is the almost certain result. So let us have the conference, and let all the weary world look on while the statesmen discuss and argue and dodge the issue! We shall learn a lot, and see more clearly than ever that war itself is our objective. And incidentally, if there is any one thing which would make this conference a completely desirable thing, it is the prospect of Senator Borah being present as the head of the American delegation. What would happen, we well know, would be a presentation of the famous Outlawry of War resolution. This would bring the discussion at once into the field of reality. For the first time in history we would have the nations challenged to declare whether they are serious in this disarmament business or not.

It has long been clearly understood—by none more clearly than by the Bolsheviki themselves—that the permanency of the Soviet regime in Russia is dependent upon the goodwill of the peasants. When we were in Russia in 1922 we were impressed with the fact that the peasants were supporting the government, and upon this fact more than upon any other we based our confidence in the stability of the Communist rule. Three years have passed since that day, and the government has steadily grown in popularity with the people. Mr. Walter Duranty, that excellent correspondent of the New York *Times* in Moscow, gives impressive evidence of this truth in a recent dispatch (December 4th). Referring to "the silent struggle" which has been going on all along between the peasants and the Soviet Government—the peasants to retain as large a measure of the old pastoral individualism as possible, the Government to impose as large a measure of the new industrial communism as possible—Mr. Duranty declares that the outcome is "better for the Bolsheviki than their most optimistic supporters had reason to hope." From the beginning the Bolsheviki favored the peasants, knowing full well it would be fatal to alienate them. They confirmed them in their land tenure, left their crops in their personal control, assessed taxes in kind as well as in money, even conceded the right of hired wage labor on the farm. Such policies as these, in spite of fluctuations during periods of food requisitions, etc., brought their sure reward. In spite of the incompetency of the state in many of its new functions, the hostile influence of the "Kulaks" or small minority of rich peasants, and the incurable individualism of the rural mind, "the Russian peasants en masse," says Mr. Duranty, "are swinging clearly to the side of the Soviet Government." What this means for the future is beyond all question. The Bolsheviki have come to stay; the peasants will be slowly but surely "communized"; Russia is a proletarian society for good and all.

We rejoice in this fact—it marks a turning point onward and upward in human history. Others deplore the fact. But whether we like it or not, the fact itself remains.

Good things are still happening in this old world of ours. One is the decision of the United States Supreme Court to reopen and rehear the case of Miss Anita Whitney. This is a remarkable thing, and seems to augur at last a favorable outcome of this dreadful case. Another and even better thing, because final, is the action of the Supreme Court of Colorado in dismissing the appeal of the Ku Klux Klan of that state in their contest of the election of Judge Lindsey in Denver in November 1924. The Klan campaign against the great juvenile judge outdid anything that came before in his tremendous career as recorded in his book, "The Beast" —and this is saying a good deal! Beaten by a narrow margin, after a wellnigh unparalleled fight, the Klan took the case into the courts, and now at last is beaten for good and all. That something more than ordinary local or even state issues were involved in this case is shown by the amazing fact that in a recent court action in Colorado against the former Grand Dragon, brought by the attorneys for Judge Lindsey's Klan opponent, to obtain payment of their fees in the contest, this official testified on oath that the fight against the Judge "had been engineered and paid for on orders from the Imperial Klan Headquarters at Atlanta, Georgia." The history of the Klan is crowded with diabolical happenings, but we doubt if anything worse than this has yet been revealed. The fight against Judge Lindsey was incredibly bitter, and was accompanied by lies and slanders of so vile a character as to defy comprehension. But evil has for once been completely and permanently defeated. "I know," says Judge Lindsey, "that this word of our final and complete victory over the Ku Klux Klan will be welcome news." Welcome, indeed! A great judge is kept upon the bench, the sanity and courage of a popular electorate are vindicated, democracy survives the attack of the most sinister forces ever mobilized against her. We are glad for Judge Lindsey, gladder still for the little boys whom he is to serve, gladdest for Colorado and America generally that its instruments of free and enlightened government can thus be saved from ruin.

The Pope of Rome has discovered a new word and with it a new sin—namely, "laicism." This at least is the conspicuous feature of his recent encyclical given to a startled world on the eve of Christmas. The whole thing looks like an attempt upon the part of the Holy Father to out-Mussolini Mussolini, for he claims for himself an empire greater far than even that revival of the old empire of the Caesars dreamed of by the Italian dictator. "Laicism," says the Pope, "is the pest of our age." It is the refusal to recognize the supremacy of the Church and to bow to its authority. The encyclical begins by laying down the doctrine of the sovereignty of Christ. The Son of God, says the Roman pontiff, received from his Father "the absolute right over all created things." This dominion includes all civil things —a claim of momentous significance! It extends not only to Christians but to non-Christians—another momentous claim! "The heads of States," continues the Pope, "should therefore not refuse to testify publicly their reverence for and obedience to the Kingdom of Christ." All Christians must "militate courageously under the banners of Christ the King, go back with apostolic fervor to the rebels and misguided ones and strive to maintain the rights of God intact." Claiming for the Church "complete liberty and independence from the civil power," the Pope concludes with a stern injunction to magistrates, law-makers and princes everywhere to "venerate and obey Christ as one day they will be called upon to account to God if they do not obey the divine commands." The preposterous character of this encyclical is obvious. The claim of sovereignty for Christ, and incidentally of course for Christ's vicar, the Pope, over a world inhabited by millions of Jews, Buddhists, Mohammedans and other faiths, is a piece of arrogance such as we have not seen since Pius IX's proclamation of infallibility. The appeal to militancy as against "rebels and misguided ones" recalls the worst days of the crusades and the Inquisition. Had the bitterest enemies of the Papacy concocted this document, it could not have been worse. Which makes the whole thing a perfect tragedy! In a day when anti-Catholicism is again threatening to run riot, the Pope himself gives weapons to his foes.

The encyclical has a significance, however, far transcending Catholicism itself. It is for this reason that we hit upon that hideous word "laicism" as the heart of the whole business. What the Pope sees and fears is the one great issue which is central to the whole religious problem of our time—namely, the secularization of life. To the Roman pontiff, Christianity and religion are identical—Christianity, as a revealed faith, constitutes all the true religion that there is in the world. Religion, if it be true and not false, must of necessity be the religion of Christ. This is the logic of his theology, as it is the logic of all Christian orthodoxy, Protestant as well as Catholic. But all Christians do not live up to the implications of their faith as inexorably as the Pope does. What the Holy Father sees on every side is a progressive breakdown of religious barriers. Under the influence of scientific thought on the one hand and of humanitarian idealism on the other, we are coming to recognize a brotherhood of religions. The Pope calls this "lowering Christianity to the level of other religions" so-called. What it really is, of course, is a comprehension of the truth that all

religions, including Christianity, are expressions of the aspiring heart of man—that there is no one religion true and all others false, but that everywhere we have man seeking to find God. From this point of view, religion becomes identical not with Christianity but with *life*. It is this monstrous heresy that the Pope in his encyclical calls "laicism." In essence it is what free spirits in religion, all liberal movements in religion, everywhere stand for. In logic it is what the whole progress of our modern age is sweeping toward. In the Community Church we see it in its finest flower—the community as the church, the common life of every day as religion, the fellowship of men one with another as God's presence on the earth! What the Pope has done, therefore, is to declare war upon everything that is best and highest in the new religion of our time. It is a momentous act—for Catholicism!

We have almost gotten to the age where nothing surprises us any more. But there are still left within us some remnants of astonishment at what the newspapers and people generally regard as sensations in the religious world. The story of Harry Emerson Fosdick is an abiding illustration of what I mean! This man is a great preacher—but this does not explain his place of astonishing fame and influence in the church. He was a great preacher years before anybody heard of him outside of Montclair, New Jersey, and several of the colleges. Suddenly one day he began preaching in a certain famous pulpit some theological doctrines which are possibly as advanced, though by no means so clear-cut, as the doctrines preached by William Ellery Channing a hundred years ago, and are 'way behind the doctrines preached by Theodore Parker in the '40s and '50s of the last century. To any person of liberal mind in religion, Dr. Fosdick's theology is so venerable as to be totally uninteresting. Yet its utterance constitutes the sensation of the hour, just as though Channing and Parker and Chapin and Beecher and Abbott and Savage and Jenkin Lloyd Jones had never lived at all. And now comes another sensation equally absurd. We refer to the recent explosion in the Jewish world over certain utterances by Rabbi Wise. Just what did the Rabbi say? Three things! First, Jesus was—that is, he is a character of history and not a myth; secondly, Jesus was a man, and not a god; thirdly, Jesus was a Jew. These statements would seem to be more or less commonplace. We have heard of them before, even from the lips of Jews. Yet everywhere in the synagogues is furious discussion and debate. Orthodox rabbis revive the curses leveled at Spinoza, and hurl them at Wise's head. Liberal rabbis preach on the subject, as did Krass at Temple Emanu-el in New York, and the place is packed and 1500 people are turned away. So bitter is the controversy that Dr. Wise offers his resignation as chairman of the Palestinian Fund. And all the time the newspapers are erupting with excitement. Obviously we have valuable lessons here as to what constitutes news. As one sorely in need of publicity ourselves, we are planning the newspaper sensation of the age by preaching a sermon next month in which we shall proclaim that water is wet.

The Other Side of Jesus

As one reads the surprisingly long list of Lives of Jesus which are appearing in print these days, written as they are from so many new points of view, one wonders that no writer has as yet thought to show us, at least in passing, the political and economic side of the Nazarene's career in Palestine. It is indeed a very friendly sort of Jesus these modernist biographers portray, the neighborly, winsome, gentle, lovable side of his gloriously human spirit. These new Lives of Jesus do bring him close home to the reader's heart. They do indeed. It was a great day for humanity when these latter day writers set about humanizing Jesus and breathing the breath of life into the graven image the Church has too often made out of him. It was indeed. And now it only remains for them to complete their task of restoring Jesus to his rightful place in the regard of us living men by showing us the more rugged side of his beloved face, to reveal to us *the Jesus who, for all he was so gentle-spirited, was crucified for his plain speaking.* Jesus was a man, you say? Give us then the whole man, we say! If we need his spirit of gentleness, wistfulness, winsomeness, to soften the hardened heart of this generation, we need no less his spirit of uncompromising justice to destroy the evil heart of this generation, mercilessly destroy it and all its works. Show us this other side of Jesus now and he will suffice us, suffice for all our needs.

II.

This other side of Jesus is plainly visible in the light of the times in which he lived. The whole of Palestine in those days was seething hot with a spirit of rebellion against Rome and all her works and ways. The heart of the people, his own people, was bitter against the sanhedrin for its supine submission, not to say corrupt playing into the hands of the Roman usurper of the seat of Moses in Jerusalem. All Israel was just waiting for a Messiah, which is to say a Liberator, to come and set her free from this hateful bondage. The country side was fairly honeycombed with secret societies, plotting, preparing the way for this expected leader. Every prospective mother was hoping in her heart that she might bear a male child and he turn out to be the

Man! And Galilee of all places in Palestine was the hottest with sedition, even more feared by Rome and the sanhedrin than Jerusalem itself.

What more natural then that the Nazarene should have been caught up in this spirit of patriotic, race-conscious, race-proud revolt? He drank it in with his mother's milk the while she "pondered these things in her heart." He breathed it in with his first sobbing breath. As a boy he must have heard much talk of it among the villagers who foregathered in his father's work-shop,—heard questions he little understood and answers the gravity of which he hardly took in at the time.* And as the boy "grew and waxed strong" what more natural, what more human than that Mary and Joseph should begin thinking in their hearts that this wonder-child of theirs was indeed the heir presumptive to the seat of Moses in Jerusalem, the patriot-liberator of Israel's great expectation,—"fearing for him" and yet rejoicing in him with a father-mother's pride?

III.

The story of Jesus' public life from that happy child-like beginning to its tragic end in mid-career is too long to detail here. But any reader who will take the time to go through the New Testament accounts of his life will find it all written there, plainly enough for anyone who is willing to look for this other side of Jesus. The temptation in the wilderness, for brief example. It has no meaning at all except it be taken as the final struggle of his great soul against the compromising proposals of the secret agents of the sanhedrin who had been sent to win him over to their opportunistic way of dealing with Rome. The devil-spirit of compromise and Jesus' final triumphant "Get thee behind me, Satan!" And later, the sending out of his own agents by twos to carry the secret word to all the lodges in Israel, the sound of which from Jerusalem later on should notify the people that the hour had struck, and they should come rejoicing from the north, from the south, from the east, from the west, and enter into the gates of the city. The parables, many of them, reveal this hope, now rather forlorn but again very sure, which was in the heart of Jesus. The leaven will leaven the whole lump, give it time! Our movement seems small; but consider the grain of mustard seed how it spreads its branches up and out! We are risking all in this venture; but the man who found the pearl of great price did the same! Some are not deeply moved by our "glad tidings" nor does the "word" take any root in them; every sower who goes forth to sow casts some seed on rocky soil, some on shallow, but some does fall on fertile ground and bear much fruit in its season! Enemies in disguise from the sanhedrin are sowing tares among us, already they have all but choked the spirit out of poor Judas; but every wise husbandman knows what to do with tares in the time that the harvest is ripe! Many of Jesus' sayings, unintelligible enough as coming from the gentle side of him, are luminous with meaning as coming from this other side of him. "Be gentle as doves but wise as serpents," an admonition every secret agent must heed in times when the great cause is in danger of being betrayed from within. And if any reader wants further convincing let him take down his New Testament, dust it! and read again the twenty-third chapter of Matthew with its "Woe unto you, pharisees, hypocrites, whited sepulchres, outwardly clean, inwardly foul and full of all manner of uncleanness, snakes in the grass,"—and ask himself was ever any man as grim, as merciless as this?

IV.

The world will never completely understand Jesus of Nazareth until it has seen and looked upon the whole man! He *was* gentle, forgiving, winsome, rather wistful indeed, neighborly, loving, all these things he undeniably was. And we love him for it all, and ought to. Alas for humanity, if it should ever lose sight of this side of him! or cease to imitate that and live in that spirit! But leave him at that and he becomes in no wise different from the weakling sentimentalist the Church has too often made him out to be, the effeminate figure a Nietzsche always finds it so easy to caricature. Alas also for the world, if it ever loses sight of the other side of Jesus,—the square jaw of him; the flashing eyes; the clenched fist; the Jesus who set his face steadfastly to go to Jerusalem, his rugged grim face set against all the powers of evil and oppression there; boiling over with indignation, his great heart furious with a whole nation's anger; impetuous patriot; stirrer up of the people, his beloved Israel, to revolt! There you have a true picture of the *un*gentle side of Jesus. And the story of the struggle between these two natures in him, the one tender, pacifist, loving, the other brusque, bitter, warlike, and the final triumph of the pacifist Jesus over the warlike that last week in Jerusalem, the international Jesus over the nationalist, the humanitarian over the race-conscious Jesus, is the most stirring of all narratives in the annals of soul-heroism on this earth.

V.

Does any reader shrink from looking upon this grimmer side of Jesus, fearing lest that beloved countenance should lose something of its beauty? Nay, not so. Gentleness without ruggedness, is that not softness rather, as of putty? Love, if it be not reinforced with a spirit of justice, is that not sentimentalism rather, leading to all manner of weak indulgences and in the end serving no worthy purpose in the life either of the lover or the object of his love? And which is the wise man and which the foolish, he who ostrich-

* No doubt these were the questions he propounded and these the answers he gave in all innocency of spirit when, a boy of twelve, he astonished the learned doctors in the temple. And in all likelihood here is the reason why his elder brothers thought the little fellow should "be put away" for the time being, lest he should get them all into serious trouble by his much speaking. Those in authority, would they not easily surmise where and from whom the boy had heard these things?

like hides his head in the presence of this world's very visible, very damnable evil in high places and low, or he who even at the risk of his head seeks to overcome that evil with good? And which is the brave man and which the coward, he who does away with his enemy by the simple expedient of thrusting a bayonet through his heart, or he who drives the hatred out of his enemy's heart by the power of an unconquerable love?

We Americans think of Lincoln, the great Liberator, as a sort of second Christ. It would seem absurd to write a life of Lincoln and make no mention of the Civil War!, a Life of him which should reveal to the world the gentle, tender-hearted, lovable Lincoln and deliberately conceal from the world the grimmer, more terrible Lincoln. Such a Life of him, we feel, would be ridiculous, not to say insulting to the man himself. But no less ridiculous than a Life of Jesus which leaves out all account of his encounters with Rome and the sanhedrin. Do we love Lincoln less for his hatred of slavery, or more? Is Jesus less of a man because of his hatred of Israel's bondage to Rome, or more? We may differ with Lincoln on many points, questioning his judgment, his wisdom, his policies. Some historians do. Many men, some of them his own followers, did not see eye to eye with Jesus in his day; some who after his wilderness temptation deplored what they regarded as his unwarranted refusal to deal with Rome on any terms; others who forsook him in Jerusalem that last week because of his to them seeming supine refusal to meet violence with violence. For there were opportunists and jingoists in those days, even as today! But on this one and only significant point there is never any disagreement among fair-minded men: that Jesus, take him any way you will, is all the greater, all the more lovable for being a *whole man,* grimly, manfully condemning Jerusalem even while weeping over her like a child, tender-hearted but nonetheless strong-willed for all that. See him whole, completing in his all too few years the entire round of human living, beginning in turbulence, continuing through great tumult, ending in tragedy. Behold in him a native fierceness subdued at last by bitter experience into a great gentleness of spirit, an all-discerning, all-comprehending love; a narrow nationalism broadening through the brief span of his years into an all-embracing internationalism of view. Go with him, strong man of battle, as he journeys down to Jerusalem, breathing vengeance against the sanhedrin and inciting Israel to violence against Rome; follow him up and down the streets of that city, hearken to him on the street corners, now gentle-spoken, now bursting out in terrible denunciations,—gentle toward the lost sheep of Israel, terrible toward the wolves preying upon them; stay with him in the hour of his disillusionment when he discovers that his own followers are thinking of him as a sort of Jew-Caesar seated on a *throne* of Moses and dividing among them the spoils of victory; draw very close to him when at the last hour he refuses to be crowned *king of the Jews,* scorning that; and preferring crucifixion rather, to be known for all time as the *prince of peace,* and loving that! not afraid to fight, not he! but out of bitter-experienced eyes seeing the futility of hatred and the beauty of love! Then you will know Jesus, the whole man. Shall we not do him the justice now and then of looking upon this other side of him and thus seeing how truly great this gentle, far-seeing Nazarene really was? Shall we not in all ways partake of the truly great spirit, the whole spirit, that was in him? Let all men of good will do this, and in due season the spirit of supine compromise and of devilish opportunism will disappear from all our commercial and political actions and policies; armaments, these teeth and claws and fangs which, like the beasts we are, we now use and prepare for use will be abolished —not reduced a little here, a little there, but completely removed, extracted, all at once, by a single operation of universal love upon the body politic. In that day men and nations will kill their enemies by loving them to death, which is the only reasonable, the only possible way. Wars will cease. And the spirit that was really in Jesus, and in every truly great soul since time began, will cover the whole earth as the waters cover the sea, even this spirit of experienced wisdom, this spirit of undeceived, all-embracing love.

FRANK CARLETON DOAN.

Jottings

We find it amazing that there should be all this discussion of the impending return of the Christ-spirit to earth in the near future—perhaps in 1926. Why should we "look for another" when Mahatma Gandhi is already here with us?

The Department of Commerce has been making a census of prisons and jails throughout the country, and finds that commitments for drunkenness and disorderly conduct are more than 50 per cent less today than they were in 1910. That this fact will make any impression upon our anti-Prohibition friends is not to be expected.

Secretary of State Kellogg, refusing to give reasons for his exclusion of Countess Karolyi, declares his warm belief in the principle of free speech. But

"I decline to recognize," he says, "that this applies to aliens who desire to come over here to teach their pernicious doctrines of Communism, revolution, sabotage and destruction of orderly government."

Very fine, Mr. Secretary! But of which of these particular "doctrines" is the Countess guilty?

It has been our conviction for a long time that the "wets" in this country were certain sooner or later to "o'erleap themselves" and thus come tumbling to the ground. We feel that the moment has now arrived with the organization of a new society to be called "The Friends of the Saloon." We wish this society every success, for we find it difficult to imagine anything which will help the dry cause more.

Time works slow but sure revenges! A few years ago a Soviet official was murdered on Swiss soil by a Swiss fanatic. Switzerland denied justice by turning the trial of the murderer into an attack upon Bolshevism which ended in a verdict of "not guilty." Whereupon Russia announced a perpetual boycott of the offending nation. Now, with the impending return of Russia into the family of nations, Switzerland is worried, for the Soviets stubbornly refuse to attend any conference—the disarmament conference, for example—or join any organization—the League of Nations, for example—which meets in Swiss territory. Does this mean that all this highly profitable international business must go elsewhere? It is this which Switzers want to know, and they are now sending delegations to their President to find out.

Theodore Dreiser has written a new novel—and the usual prostrations before the altar are now in order! This Dreiser delirium, like the Conrad convulsions, is one of the many things we cannot understand.

J. H. H.

American Notes

[Eitorial Correspondence]

I.

Americans are increasingly taking an interest in lands and peoples outside themselves. There have not been wanting—for a century—missionaries to leave their homes and firesides in order to go to the "heathen" and "preach the gospel." These had little idea of social contact on the basis of equality and fraternity. Such missionaries did not think of themselves as learners. Now, not only missionaries but large numbers of citizens are showing an appetite for knowledge of foreign folks and ways. Travelers are returning from the Orient and Europe speaking of the excellent qualities of their neighbors over the oceans. In fact, the notion is spreading that an American can not claim to be intelligent unless he is acquainted with his neighbors; can not be wise until he enters into an understanding of the ways and thinking of the Chinese, Japanese, Hindus and the dwellers in Europe.

To this end, groups of Americans are going out, like bees, to gather understanding of their neighbors. For example, the plans for the annual "European Seminar" for 1926 have just been announced. This has been going on for the last five years. The party is described as made up of a "selected group of educators, ministers and men of affairs in public life." The group will sail on the Cunarder *Berengaria* from New York on June 23. The enterprise has during these five years been under the leadership of Sherwood Eddy. The group is made up of persons who are active in religious and educational work in America. The tourist or mere sight-seer is not admitted. Lectures are given on the voyage over in preparation for study of the lands to be visited, and also each morning in London, Paris, Berlin and Geneva. The price for the entire trip is $700—although this amount may be lowered or raised according to the accommodations enjoyed.

From July 1 to 18 the meetings will be held in Toynbee Hall. Last year such persons as Shaw, Chesterton, Tawney, Sidney Webb, Ramsay MacDonald, Lord Cecil, Lord Haldane, Arthur Henderson, Bishop Gore, W. E. Orchard, Maude Royden, the Archbishop of Canterbury, the Bishop of London, Lady Astor addressed the group either at Toynbee Hall or in their homes. The party—made up of one or two hundred people—will do Paris in a similar way, spending the mornings in conference together, the afternoons and evenings in study of the surrounding social, political and industrial life. In August the party will divide, some going to the Balkans, others to Switzerland, others to the conference at Helsingfors, others to Germany. It is announced that only those are eligible to the party who are desirous of serious study. Such parties are likely to increase with the years.

Even more are Americans turning their attention toward the Pacific. Honolulu for example has been the scene of several pan-Pacific conferences. I have recently been in Vancouver and one hears talk about holding Pacific-conferences to be attended by persons prominent in the active life of the lands bordering on the Pacific, to come from Japan, Russia, China, India, the Philippines, Australia, New Zealand, Mexico, the United States and Canada. Such conferences, it is said, should be made up of those who will frankly consider all matters that are of common concern, and especially those problems likely to produce friction and strife.

I met those at the International Club in Vancouver who were willing to get behind such an institute, or conference. It is agreed by all with whom I talked that *all* the nations on the Pacific must be in such conferences, since each nation has a vital interest, and to leave out one land would defeat the purpose of such meetings. It is quite possible that Sherwood Eddy's social-educational pilgrimages, in Europe by Americans, will be before long more than duplicated by pan-Pacific social-educational cruises, which will be undertaken by a party of Canadians and Americans for a visit to and serious study of all the countries bordering upon the Pacific.

Only last week, I heard a group of men discussing the plan of chartering a ship which with its "pilgrims" would call at Vancouver, Seattle, Portland, San Francisco, Honolulu, and then strike out for Auckland, Wellington, Melbourne, Sydney, Manila, Canton, Shanghai, Vladivostok, Kobe, etc. At each place there would be an exchange of friendships as well as a mutual serious

study in conference, and visits. I think that the time may be near when such cruises will be made. It is quite possible that it will be found feasible to have the party made up of different nationals. There is no reason so far as I can see why such a cruise should not be initiated by the Japanese, or by Australians. Whatever form the expression may take there can be little doubt but there is beginning a strong movement of interest on the part of Americans in the lands about the Pacific.

II.

Along with this and a part of it, it is to be noticed that Americans are not now so sure of themselves spiritually. While there are still many who are ready to go overseas to carry the "gospel" to those in darkness there is an increasing number of more intelligent Americans who are being strongly moved by the teachings and lives of people in other lands. Take such a character as Gandhi, for example. It is surprising how frequently he is referred to even in orthodox circles as exhibiting Christian ideas and spirit more than is to be found in America. Endeavorers refer to him in their meetings. Practically every religious paper in the land has made him an illustration of attainment for Westerners to follow. Gandhi has taken the place of Tolstoy, as an inspiring personality in spiritual things. The daily press has adopted him also. For example, I have before me a message that Gandhi was asked to contribute to the New York *Herald-Tribune*. Here are some excerpts from the message which was printed boldly in the paper.

Such non-resistance as "dying without killing" requires far greater courage than that of the soldier who returns two blows against one, for "dying without killing" is the spontaneous outgrowth of "loving your neighbor," and, in its larger sense, "loving one another." . . . I am accused of being a nationalist leader. My nationalism includes the well-being of the whole world. . . . I do not want my India to rise on the ashes of other nations; I do not want India to exploit a single human being; neither do I want my country to be exploited by others. . . . But my greatest difficulty is to convince my countrymen that non-resistance, instead of denoting cowardice, requires far greater courage than that displayed by enraged warriors on the battlefield . . .

Gandhi is quoted and referred to in pulpits and meetings probably more than any other character, certainly than any other living person. I speak of this to illustrate certain tendencies in American life.

III.

It is pleasant to note that movements against lynching of Negroes are multiplying. The state of Mississippi for example is making strenuous efforts to improve her bad record. There are to her discredit, during the last forty years, 530 lynchings. A meeting of state officials, officers and leading members of the state Bar Association and other prominent citizens was recently held at the capital of Mississippi for the purpose of stamping out lynching. What is the first effort in that state to mobilize public sentiment is being made. Women are active in the movement. Efforts are to be centered upon the selection and training of sheriffs, who will be sternly enjoined to risk their lives rather than to turn a Negro prisoner over to a mob. The Southern states, where most of the lynching occurs, are being shamed into action; moved also by the threat that if they do not soon "clean house" the federal government will step in and take a hand. The statistics for lynching have been improving throughout the country (bad enough at the best) and competent observers think far better days are at hand. This movement in Mississippi —one of the worst offenders—is noteworthy and hopeful.

IV.

I spent a few days in Canada, last week. As I crossed the line it was pleasant to remember that here was a boundary line between two virile peoples of 4000 miles in length, with no forts, no evidences of soldiery for the whole extent of it. One thinks, if these two people can live thus unprotected against each other—why not other nations? Canadians have within a year given up the old British custom of turning to the left on the highway, and adopted the American custom of turning to the right, on highways and on sidewalks, and in paths. It was brought about by the compelling power of overwhelming numbers, with some 110 millions to the south, while Canada has only 8 or 9 millions. While Canadians feel the tremendous influence of America, in the movies, in finance—"ruled by Wall Street" as one Canadian put it—yet in some things Canada is in advance. There is in Canada a more intelligent working class; there is far more intelligence among the clergy. I mean by this that the clergy of Canada, getting their theology and sociology direct from Britain, show more advancement. The movement for church unity shows far more sanity, in the United Church of Canada, than is exhibited in the States. As to industry, I understand that over half of the industry of the country is controlled by American capital. The social and financial unity existing between the two countries is patent. Along the whole length of the 4000 mile boundary the bigger life of the States is constantly beating upon the lesser life of Canada. For all practical purposes they are one. There are not many signs of organic unity. There are evidences rather in Canada of a nationalist movement away from Britain, though it is only a considerable minority.

SYDNEY STRONG.

SPIRALS

Spirals fascinate me—
They ascend
By such gentle gradations.

Little green spirals
Of the vine
That creep softly—
Then lay strong hold
On stony crevices,
Lifting a great trailing growth
Toward Heaven.

Silver spirals of smoke—
That carry upward,
In visible exhalations,
The spirit of fire;
Gold tendrils of hair
That coil lovingly
About my fingers,
And fasten upon my heart.

My soul, on its journey,
Turned by obstacles—frustrated,
Moves not directly upward
But by a spiral staircase—
Seeks its path to the stars.

—*Jewel Miller.*

From Contemporary Verse.

The Refugee Problem in Bulgaria

In my previous article on Bulgaria I mentioned the vast importance of the refugee population, as an asset to the national wealth of the future of the country, or as a danger to a settled and peaceful mode of government. Everywhere we went almost everyone we spoke with, referred to the refugee problem in one way or another. The ministers of Foreign Affairs, of Commerce, of Finance, of Public Welfare were all concerned, and so we felt it was impossible to understand the social conditions of modern Bulgaria unless we visited some of the areas where large groups of refugees were living.

The people in England and America can never fully realize what it means to be transferred from one's home, and the place where one's family has lived, perhaps for generations, and then to sell many of the belongings, pack up a wagon load of goods, say goodbye to the old surroundings, and travel to some frontier and there to live without comfort, home, or work for months or years. Eastern Europe has millions of such people today, and thousands of them are in dire distress, hungry and cold, and hundreds are doomed to an early death in the coming winter and spring.

In our study of conditions in Bulgaria we were impressed by the enormity of the refugee problem which has been a burden to Bulgaria since 1903. It must be always kept in mind that the nation has fought in three wars during the last twenty-five years, and after each war the refugee problem has become more acute.

The present population is made up of native Bulgarians, Turks, Armenians, Russians, Macedonians, Thracians, Greeks, Gypsies, and a few other Eastern tribes.

It is estimated that over 500,000 refugees have entered the country since 1903, and that since 1918 about 250,000, out of the previous total number, have crossed the frontier—namely Thracians and Macedonians from the former Bulgarian Kingdom. . When this extra burden is placed on the shoulders of a nation, along with the losses contingent upon three wars, with reparations, with a reconstructive policy under the terms of the peace treaty, it becomes easier to understand the hardships and financial difficulties of present day Bulgaria.

On all hands we were informed that the most pressing question of the hour was this one of the refugees—(especially) those already arrived (since 1923), and those still awaited under the Voluntary Emigration System.

The Russian and Armenian refugees who live mainly in the cities and industrial towns seem to have found occupation and are mainly merchants, shopkeepers, domestic and hotel servants, or connected with industry in some form or other. The Macedonian and Thracian refugees are hard-working peasant folks who for centuries have been closely connected with the land and many lived in the old Bulgaria before the peace treaty divided up Thrace and Macedonia. These refugees are like nationals returning home since they speak the same language, adopt the same customs and manners, and the Bulgarian Government receives them as citizens with political and social rights as soon as they cross the frontier. Those coming in today and in the past year in the main are really an evacuated people and not refugees in the sense of being driven out by the conquerors as were the refugees of previous years.

The refugee problem in Bulgaria has several features peculiar to this nation. They can be divided under four headings:

1. The Exchange Refugees. In many cases Greek families living in Bulgaria returned to Greece and for the main part Thracians (but also Macedonians) have come in their place thus exchanging houses and lands. We saw the village of Gorne Vodon near Philopopolis where in the last year 380 Macedonian and Thracian families had been exchanged for about 215 Greek families. The Greeks had been prosperous here and had larger lands and houses, and it had been found possible to divide up the houses and the lands in order to settle the increased number of incoming refugees. The liquidation of houses and lands is in the hands of a mixed commission under the League of Nations. This class of refugees are naturally no burden to the State but are a productive and industrious asset to the national wealth.

2. Another class of refugees are those who have brought with them agricultural implements, cattle, corn, furniture and household goods, etc. (or sufficient money), who are able to settle at once on the land apportioned out to them by the Government or district councils and where no empty house is available for immediate occupation are lodging with other peasants or under some primitive and temporary roof. These families are engaged in farming, in tobacco, cotton, vine growing, etc. This class of refugees like the first mentioned is a productive one and an asset to the life of the State.

3. This class of refugees is the one that needs the thought and interest not only of the Bulgarians themselves, but of all who want stability in European politics, and a sense of peace and security in the world. These are the families who have lost their lands and houses, their belongings, or even if they have a little money and personal belongings that may last them for a time, are without their own little home and acres. Some few of them are day laborers, or odd job men, but the majority live in simple barracks or with other families, and for lack of capital and the essential implements and cattle and grain, are unable to begin the new life, or even to plough up and cultivate the land apportioned out to them by the state or the district council. These families are an unproductive, unsettled, dissatisfied element, and we were informed by an influential member of the Macedonian Refugee Committee that in the recent political disturbances of the past year, there were found many of these "discontents" in the ranks of the Left Wing.

The Government has asked for assistance in settling 30,000 families who today need helping, not by charity or doles, but by some means of settling down to their former avocation of the agricultural peasant farming his own acres. This class includes also the really poor, a problem to be found everywhere, and it is estimated that at the present time about 12,000 families require assistance, an extra 4000 families are without any roof over their heads, that there are about 7000 orphans of whom 4000 need help and about 1300 of these are roaming about in the large cities without home or attention.

This class creates the urgent problem which the Bulgarian Government is endeavoring to face by grants of land, and which the Executive Committee for Refugee Relief of the Bulgarian Red Cross and the local Macedonian Refugee Committees are facing by grants of food and clothing, and assistance where possible. But the financial problem is the difficulty.

4. This class of refugees contains those who arrive over the frontiers in railway trucks and are then dumped down on some railway siding until passed on to some village or town and form a part of classes 2 or 3, or even class 1. The families are at present living in the open, but we learned at Jamboli that after ten or twelve days or even less, they are sent on elsewhere. This class may be at once productive or it may only increase the present urgent problem of the unproductive citizen.

In order to study the refugee question in the short time at our disposal our trip was arranged that we should go by train to Philipopolis and then drive by car around the Stanimaka district. Some of these families were in good houses, others in very simple barracks, and there were about 900 families living in the town and about 300 in a neighboring settlement. They were engaged in vineyards, in tobacco growing, and in ordinary farming operations. The people looked healthy and we found no epidemic or unusual illness.

While we were in this district we drove through a very beautifully situated mountain pass, and high up amidst the surrounding hills and forest lay the peaceful and ancient monastery of Bachskoffski belonging to a religious order of the Greek Catholic Church. The Bishop came out to greet us and the bells of the little church chimed out a welcome. We saw a large number of theological students, we went into the chapel where were many precious silver treasures, and as the villagers from miles around come as pilgrims once a year to drink of the sacred well, we saw some of their thank-offerings. The Bishop invited us to lunch, as we had arrived at Philipopolis about 6 a. m., after an all-night train journey.

From Philipopolis, in which city there are also many refugee families, we took train to Bourgas on the Black Sea. From there we went in the car to villages and towns near the coast, as Tschimus, Rovda, Massemvria, Anhialo, and in all we found the local committees had been very active in housing and caring for the families until such time as they can settle on the land. Many families were working as day laborers on a large estate, or busying themselves in the salt, the fishing, tobacco industry, etc. We also passed over vast tracts of cultivated and uncultivated lands with little or no transport communications, land that was just a marsh, or land that was being drained.

Messemvria was once a Turkish town, and there were about 40 old Turkish mosques, many being now in ruins and disused. Anhialo was once a Greek town and the large church was Byzantine in architecture. Both had magnificent situations on narrow peninsulas jutting out into the Black Sea.

From Bourgas we continued by car across enormous tracts of land with no communication for transport at all and practically one main road. At times we saw flocks of sheep and herds of cattle, but while most of the land was only good for pasturage, much that was not under present cultivation might in the future be cultivated and be apportioned out to the refugees.

We passed the villages of Aitos, Karnobati and Aladogli, and in all were refugees, many working on the land, and then came to the English Save the Children Fund model village of Stroldja which is in process of building, and which will eventually house 50 families and place them on their acres. We were pleased to see the tractor plows come back in the evening and also we had noticed in other districts the advent of this important factor in agriculture today. The tractors are mainly the property of the local council and will in time increase the value of land which up to now has been just scraped by a primitive wooden plow.

We arrived in Yamboli in the evening and stayed the night there. Next morning we went to the railway siding and saw about 100 families living in the open air. A covered shed served as a roof for the older and a few sick women and the young children. The goods of these families were piled up in the station yard in the open and consisted of every kind of conceivable domestic and agricultural necessities. Some had brought nearly everything they possessed with them as well as money and could easily begin life again if land were ready for their occupation; others had few goods but having sold goods to the Greeks had money which would in time be spent without any productive return; others had practically nothing. Some had been 20 days on the journey and all expected to go from the station to some village at any time as already their transport had been at the siding four days. The people looked healthy and in spite of leaving their former homes seemed to find compensation in doing so under the present conditions and also in coming to their own nation and language. One youth said he preferred the mud and dust of the station to the way the Greeks had harassed his people and hindered them in their daily work, and an old woman said to be well over 80 years sat by a little open fire in the early morning and said she was glad to come here away from the Greeks. It was interesting to see this first stage of the refugee life and then to have noticed the next stages by which they became settled or unsettled in their vocation, a productive or an unproductive national asset.

At this point we can well ask what is being done and what needs to be done.

The Executive Committee for Refugee Relief of the Bulgarian Red Cross is distributing food and clothing to needy cases.

The local and the central Macedonian Refugee Committees are also helping needy cases, attending to the settlement of families on the land, in the houses of other peasants or the urban population, granting seeds for the sowing and showing a remarkable activity and organizing power, tempered also with a fine feeling of fellowship and brotherly responsibility for these unfortunate comrades.

Attempts are being made by the Government to build some houses but we understand this is only on a small scale as sufficient funds have not been made available.

Some areas of land are being reclaimed by drainage, and some acres of marsh land are being reclaimed also by a special system of drainage. These unsettled refugee families are at present a drag upon any Government, and at any time may be a danger to peace. They are at present a source of national expenditure and if only they were settled on the land could increase through taxation the national finances.

It is said by experts that these industrious peasants could repay any necessary grant from the banks in five to seven years. Much of the untilled land would not

be very productive in the first and second years, but with the aid of tractor plows and more intensive cultivation would bring in an increased return.

The greatest need for solving the refugee problem so far as an unbiased observer in Bulgaria could see, might be by some Government or foreign loan to develop the railway system, to reclaim undrained and marsh lands, to help the peasants to build houses and purchase implements, oxen, grain, and those things urgent to the peasant agriculturist.

The Red Cross, private, local and national charities, or foreign relief agencies, can find scope for their activities in looking after the needy widows and children of the refugees, for surely there will be distress this winter among so large a number of folks who have changed their material surroundings and must begin life anew.

The Bulgarian peasants, and especially this refugee section, are self-reliant, self-respecting citizens, who ask not for charity but for work and reveal an industrious and thrifty character.

Bulgaria's position is one which can make for the peace of Europe, as she has Greeks, Rumanians and Jugo-slavs at her frontier and the strengthening of her own internal policy and economic welfare must bring about better international relations with her neighbors.

The refugee problem in Bulgaria we feel is one which needs immediate and adequate attention in order that the unsettled families may be able to live a life of peaceful industry and retain their character of honorable citizenship.

The Macedonian Refugee Committee in Sofia arranged a meeting before we left and speeches were made about the need for speedy action in settling the homeless families on the land. There are about 120 Macedonian National Committees in Bulgaria with the watchword and posters, "Macedonia for the Macedonians." We were sorry to leave this interesting land of sunshine, of hospitality and wonderful views of mountains, rivers, valleys, forests and gorges. The land produces cotton, tobacco, rice, cereals, etc., and roses are cultivated for the making of perfume, so that a part of Bulgaria is called "Rosenland." We were regaled with luscious fruits—grapes, apples, pears, plums, and fresh gathered pomegranates. As Bulgaria is asking for a loan from the League of Nations she will now figure more conspicuously in the eyes of England and America, and on that account it is well to learn of this ancient race, and of this country with its vast economic possibilities, its ports on the Black Sea, and its clause under the peace treaties of an outlet on the Aegean Sea. Under wise and stable government Bulgaria is destined to play an important role in the comity of nations, and help in the spirit of internationalism which is so essential amongst the various Balkan States.

FREDERICK HANKINSON.
Hotel Hungaria, Buda-Pest, Hungary.

THE STUDY TABLE

From Asia and Africa

"It is different" certainly. We have had all kinds of books about China: this is one of them.[1] The author tells us—"This is a romance, not an historical or political treatise. However, it is a fact romance. Let all readers be entertained; and let him be instructed who will." *Upton Close* is a pen-name; in workaday life the author is Josef Washington Hall. He is a newspaper man and his experience in China was as a newspaper man, though he served on a "famine commission" and turned his mind and his hand to anything that would make a newspaper story. He cares naught about the outcome of events, so long as he gets a story. He dislikes the Japanese and is overjoyed when he fools or irritates them; he likes the Chinese but has a morbid fear that he may betray his affection. He recognizes that the Chinese Republic is founded on a false basis and that it is unadapted to meet the situation. He says:

> With this false start, the Republic was never more than a sham. Chinese wit has elevated this sham into a farce at least. The intriguing outfit which I shall describe got its opportunity through the failure of the made-to-order Republic, and under the Republican name, became the Government of China to us. It never seemed that to the Chinese people. By humorously regarding it in its true light, they have maintained their self-respect.

The situation is interesting. The Government has broken down; it was bound to do so. Yet Chinese activity and business go on. There *is* a reason, and at times Upton Close indicates it. Unfortunately, when he does mean to give a bit of instruction, he adopts a style that is facetious, obscure, demanding almost more effort to get the meaning than it is worth. The book deals with events of almost today. The author was an eye-witness of the incidents in the drama—a witness near at hand and observant. He has come into personal contact with the men whose names we constantly see but of whom we have but a confused idea. He has a real story to tell and he tells it in his own way. *Perhaps* all readers will be entertained—as he says—and some, though with labor, will be instructed. It is the story of what the author himself considers the eight best years of his life. He feels that, with "the laughing Buddha" (who by the way is not a Buddha) he has "seen the melodrama of life and could smile."

Mrs. Miln needs no introduction. Her Chinese stories have and deserve a great popularity. She knows *her* China and describes it in a way to carry it to the heart.[2] People used to ask if Lafcadio Hearn gave a true picture of Japan. The answer was immediate—he pictured a real Japan, but it was *his* Japan. No one else could or would see exactly the same Japan. So with Mrs. Miln and China. On the title page of her book she says: "The Soul of China is a Titan; dwarf trees grow in China, but not dwarf souls." Which, of course, is extreme. There is no such country; there never has been, there never will be. But the statement exactly fixes Mrs. Miln's place. She knows China; a real China. She pictures a real China—but it is *her* China. The Chinese soul she describes is largely a reflection of her own soul-stuff. This time she does not give us a novel, but a series of short stories that range from the ridiculous to the sublime. Some of them are stories of today; some come out of a distant past. Some give first an ancient tale and then present its working-out into the present. The *No-number Wife* is a whimsey; *The Cat Pagoda* is sentiment that has a hint of bathos in its genuine pathos. *The Puppets of Mah Jong* and

[1] *In the Land of the Laughing Buddha.* Upton Close. New York: 1924. J. P. Putnam's Sons. 8°. pp. xxiii. 359.

[2] *The Soul of China. Glimpsed in Tales of Today and Yesterday.* Louise Jordan Miln. New York: mcmxxv. Frederick A. Stokes Co. 16°. pp. (ii). 311.

How Music Came to China seem to be hints at historic origins. The best story is *The Doll in the Swing;* the longest is *Gratitude.* And perhaps in this last we have the best illustration of what has been said above regarding our author. Undoubtedly Chinese lay great stress on gratitude; failure to repay a favor lies heavy on the conscience. Gratitude is admirable and commendable; it is evidence of soul. But the Chinese soul strives at the unexpected, the extraordinary, the spectacular exhibition of gratitude. That is less commendabl as soul-stuff and verges on neurosis. In Chinese gratitude, values are carefully computed; for the Chinese soul satisfaction is only found when the grateful act plainly outweighs and overbalances the favor received, when the original doer is left clearly in debt to his grateful protege. This is still less admirable, and verges on the vain and mean. Fortunately, however, the account may be considered closed. Gratitude once demonstrated, there need be no new favor on the part of the original patron. Both may henceforth pursue their separate paths. Both souls are satisfied—the one because conscious of a good deed; the other because he has shown appreciation handsomely. The Chinese are really a great people. They have an ancient culture that is fine. There is much of beauty, delicacy and sentiment in their life and character that deserves recognition and appreciation. We need sympathetic books, from people who know. Mrs. Miln knows and has written such a book. Though it is Mrs. Miln's China that we get, it will help us to appreciate the China with which we have to deal.

Few men have had the preparation for writing an informative book upon Japan that Dr. J. Ingram Bryan has had. He spent sixteen years in educational work in that country, during more than half of which he was the editor of *The Japan Magazine.* He was in Tokyo at the time of the disaster of 1923 and lost heavily by it. He is now in England where he is a university extension lecturer for Cambridge in Japanese History and Civilization. He has prepared an excellent book in "Japan from Within."[3] It gives a concise but adequately detailed statement of Japanese conditions and resources—political, economic, industrial, commercial, moral and religious. It is up-to-date. Its facts and figures are reliable. In his discussion of political, moral and religious matters, the author is sympathetic, though not blind to errors and mistakes. To your reviewer, he seems not to actually grasp the real psychology of Japanese religious thought, but as few if any foreign writers do, we cannot seriously hold that against him. Dr. Bryan is particularly fair in his discussion of international relations and he seriously warns Great Britain (and ourselves, for that matter) that the time for muddling along, in ignorant hopefulness that everything will come out all right, is past. Japan is a great nation. She has limited resources, but is prepared for whatever she must meet. She desires to be friendly, and especially with the two great English-speaking nations. She will do, and has done, much to hold their friendship. Her position has much of justice in it. She speaks, not only for herself, but for all of Asia. And Asia can no longer be ignored or overridden. If the English-speaking nations desire to bar out Asiatics, they can do so, but they should not be unnecessarily offensive about it. If they are to refuse admission to the Japanese, they must at least give some *quid pro quo.* Japan must expand—if not outside, within the Asiatic area. There are two parties in Japan on the question of expansion. Some urge a northern thrust onto the mainland, into Manchuria and Siberia; others urge a southern movement, into the Philippines and the Dutch East Indies. Dr. Bryan suggests that they may do both. He feels that they should do either, or both, through friendly negotiation and arrangement, rather than by a war, which would be destructive to both parties and which would settle nothing, but only defer a natural and legitimate development. For our own part, we prefer to see a northern expansion. Japan needs a firm foothold and base on the mainland. She already has islands enough. The islands mentioned would receive some surplus of population and yield some valuable products, but they would be a weakness, rather than a strength, from the military point of view. A compact, continental support behind her is her great desideratum.

No one is higher authority on things of Egypt than W. M. Flinders Petrie. His many years of successful excavation, his wonderful reports, his profound study of museum objects, put him at the head of his class. His little book, "Religious Life in Ancient Egypt,"[4] concerns itself with the practical side of religion more than with theology and beliefs. His chapters consider the origin of the gods, the modes of service, the temples, the personal side of the state religion, folk-beliefs and practices. Much attention is given to burial, the tomb, ideas of the hereafter. To treat the subject briefly is difficult. A period of eight thousand years is covered during which many changes took place in religious practices. More than that, the religion of Egypt has not been the simple evolution of ideas among one people, from within; new ideas, new blood, new cultures, new gods have been brought in again and again from outside. Libyan and Asiatic influences have operated and their effects must be distinguished and given due consideration. One of the interesting things in the discussion is the light that comes from the conditions found today among the *negro* populations. While this little book will be read by many just as it is, its greatest value will be in its use as a sort of guide to and through the many and voluminous reports by Flinders Petrie and others which are listed at the beginning of the work. Each of these reports is a detailed study of a single locality; this little handbook will serve as a thread of connection, a means of bringing materials into order, succession and relation.

"My Children of the Forest"[5] is a book out of Central Africa. It is by a missionary, making a mission appeal, but it is a sympathetic account of a real people. The "forest" is the great forest of Belgian Congo; the "children" are the *Bankundo* and neighboring Bantu tribes. Mr. Hensey worked among them for fifteen years at Bolengi, just where the western leg of the great arch of the Congo River cuts the equator. There is cruelty among these Bantu peoples—and superstition, fear, suffering, disease. But they have many fine traits, a quickly responsive nature, a wonderful personal loyalty. Dr. Hensey thinks they are advantaged by civilization, that they will gain by Christianity—so he has given the best years of his life to bring them both. He has the same strange idea of American civ-

[3] *Japan from Within.* J. Ingram Bryan. New York: 1924. Frederick A. Stokes Co. 16°. pp. 283.

[4] *Religious Life in Ancient Egypt.* W. N. Flinders Petrie. Boston and New York: 1924. Houghton Mifflin Co. 16°. pp. x. 221.

[5] *My Children of the Forest.* Andrew F. Hensey. New York: 1924. George H. Doran Co. 16°. pp. xii. 13-221.

ilization that missionaries usually do. Thus, he says: "We have learned once more that savage life is inherently cruel, and that there is a significant reason for the gentle heart of civilization." Again: "Life, that which in our Christian civilization is the dearest and rarest thing we know." Does sacredness of life in the United States warrant these remarks by the wayside? Mr. Hensey's work at Bolengi has been earnest and devoted. His story has a personal interest to your reviewer, who happened to be at Bolengi, when Hensey came, young and inexperienced, but enthusiastic and devoted, to begin his fifteen years service. The book contains interesting pictures of life and work. It is a story of struggles and successes—because he has met with success and the mission at Bolengi has made its thousand of converts, many of whom have shown remarkable constancy and earnestness. Many interesting facts as to native life, thought and language occur in the book. The Bantu languages are wonderfully rich, significant and euphonious. Hensey seems to think the Lonkundo exceptionally fine as compared with the languages of their neighbors. Perhaps it is because he knows it better. The chapter in which the author describes his own acquisition of the language is one of the most interesting. Today the entire New Testament has been translated into Lonkundo and printed. (Bankundo is the tribal name; Lonkundo is the language.) There are of course animal tales in Lonkundo and Hensey gives one or two when they fit his purpose, which is not the writing of a book on ethnography. He gives, too, a number of native proverbs. Proverbial knowledge is in evidence throughout negro and Bantu Africa. "The wild pig never digs up sweet maniocroot for his fellow," is a pagan utterance, but a Christian might heed its lesson. "Denying never cut down a plantain; it is a knife that does the work," sounds like a judgment on circumstantial evidence, but is no doubt just. Hensey's book is well worth reading even if you are not interested in missions and even though it makes no pretense to teach ethnography.

FREDERICK STARR.

CORRESPONDENCE

DEBS ON ETERNAL YOUTH

Editor of UNITY:

The new year is a time to take heart and courage. In these early days of 1926, it is worth while to recall the words spoken by Eugene V. Debs at the banquet given in Boston in honor of his seventieth birthday, on May 1, 1925. I noted them down at the time. He said in part:

"I feel very sorry for people who allow themselves to grow old. It is in inexcusable sin. I am sorry for the man who has only dollars and imagines he has wealth. The fruit of exploitation turns to ashes upon the lips at last. You show an average capitalist a magnificent tree, like the one described in Joyce Kilmer's poem, and he takes out his pencil and figures how many feet of lumber there are in it. . . .

"I have discovered long ago the fountain of youth. I am not 70, I am twice 35. There is a bright future before humanity, even if we do not live to see it. Of course, I shall not see it; but I believe in it so thoroughly that I can project myself into it, can live in it, by doing all I can to make it possible. We have to suffer, but the compensation is so rich, so overwhelming! I have regretted a thousand times that I have so little to give to the movement that has done so much for me. . . .

"I was never in prison for an instant. I could look at those walls, and they would melt away. I felt always around me the vibrations of your hearts. As someone had to be there, I was glad to be able to render that humble service. I think I could go to the stake for this cause. I am happy so long as I can look myself in the face without a blush. The only way to secure immortal youth is to be absolutely true."

ALICE STONE BLACKWELL.

GEORGE W. NICKERSON

Editor of UNITY:

It is our sad duty to report that George W. Nickerson, of Onset, Massachusetts, for many years a loyal reader and friend of UNITY, passed from this life on December 8th. He was in his 92nd year, but maintained to the end his youthfulness of spirit and his belief in the ideals for which we stand.

JAMES WALDO FAWCETT.

FROM THE LEADER OF ENGLAND'S FREE RELIGIOUS MOVEMENT

Editor of UNITY:

As I am just sending off my subscription to UNITY, I am under an impulse to send you a word of greeting. With joy I notice that your bow abides in its strength; and surely it is Apollo's own bow you bend! More power to your elbow! If I had to forego all my other journals and had only UNITY, I would not hesitate to choose, so quickening do I find your pages. Let me anticipate the New Year by conferring my blessing now.

Fraternally yours,

London, England. WALTER WALSH.

DON'T OUTLAW WAR. IGNORE IT!

Editor of UNITY:

Mr. Kirby Page's latest volume, "An American Peace Policy," like his earlier books on various phases of the war problem, is of great interest and value. He, like the editor of UNITY, was a signer of the "harmony program" for co-operation between those who seek adherence to the World Court and those who stress the need of outlawing war. I beg leave to question in your paper his reference to the Constitution of the United States in illustration of the proposed outlawing.

On page 22 Mr. Page says:

"The action of the thirteen states of America in outlawing war between themselves is very illuminating. In Article 1, Section 10, of the Constitution of the United States, the thirteen states agreed to the following provision: 'No State shall, without the consent of Congress . . . keep troops or ships of war in time of peace, . . . or engage in war, unless actually invaded, or in such imminent danger as will not admit delay.' They specifically agreed not to go to war with each other, but retained the right of self defense if attacked."

It seems to me that the language quoted does not warrant Mr. Page's comment. The thirteen states did not "specifically agree not to go to war with each other." The Constitution says "war," not "war with each other." The reference is only to a foreign war. Spanish, French and British possessions were contiguous. The war with Britain had lately ended. The French and Indian War was not forgotten. It was not unlikely that some state with territory adjoining a foreign possession would be tempted to commit acts of war upon its own initiative. Hence the provision in the Constitution forbidding such acts, not absolutely but "without the consent of Congress, unless actually invaded," etc.

This prohibition with specified exceptions was by no means that branding of war as a "public crime" which is sought today by the advocates of outlawing war. Evidently circumstances were imagined as not unlikely in which Congress would justify a state in waging war against, say, a Spanish-American attacking or menacing army. But it was hardly conceivable that Congress could ever consent to a war of one state against another! If it was to such a war that the Constitution referred, the prohibition would have been absolute, not qualified.

I therefore hold that the Constitution ignores the possibility of war between the states. It provides a Supreme Court for the peaceable settlement of their disputes, and takes for granted their good faith with one another. Is there not here an admonition to the present advocates of outlawing war?

Calling war "a public crime" will do no good, even though it be in an international treaty. Do not mention it at all! Let the nations that have sufficient enlightenment and that can trust each other agree by treaty to settle all their disputes peaceably, those involving vital interests or national honor not excepted. But let not such treaties be disfigured by penalties for bad faith. Such penalties are themselves tantamount to war, for it

THE FIELD

"The World is my country, to do good is my Religion"

AN OPEN LETTER TO ALL FRIENDS OF SCIENTIFIC FREEDOM

Knowing your interest in the progress of science, we take pleasure in sending you this leaflet, which will give you information of a campaign undertaken by interested scientists and laymen against the Fundamentalist attacks upon freedom of teaching throughout the United States.

We should be very glad to enroll your name as an active member of this association. Dues have been set at $3.00 a year: Life membership $25.00. Direct contributions are also solicited to enable us to combat more intensively the menace to freedom of teaching in our schools.

For the first time in the history of the United States, organized science has come into open conflict with organized ignorance.

The Fundamentalists are appealing to the electorate, from the pulpit and in the press—including the columns of secular dailies and weeklies throughout the nation—to unite on a political platform having for chief objective the election of officials and legislators favorable to making illegal the teaching of evolution in the educational institutions of the country.

The tax-payers, or their political representatives (the Fundamentalists intend), shall be substituted for a State Board of Education, or a committee of scientists and educators, to determine what textbooks shall be used in our public schools, colleges and universities.

As a natural corollary, teachers who insist upon interpreting the facts of geology, biology, anthropology, etc., from the evolutionary viewpoint are to be summarily dismissed. "The Bible condemns evolution, *theistic* evolution as well as materialistic evolution," say the Fundamentalists, and "evolution must stand condemned as contrary to the revealed will of God." The teacher of history is not to mention any facts or events that might be construed as being incompatible with Fundamentalist theology.

So far, in most parts of the country, the Mediævalists ("Fundamentalists") have confined their attacks to the question of the right of teachers of science to utilize the theory of evolution in their classrooms, and to their right to use textbooks that endorse the theory of evolution. But in those states where their foothold is more secure, the assertion is being made that "no one should be allowed to teach in the public schools who is not a member of some Protestant church."

No more un-American proposal has ever been made since the founding of this great republic on the basis of complete separation of Church and State: "Congress shall make no laws in support of religion nor prohibit the free exercise thereof or abridge the freedom of speech or of the press." (First Amendment to the Constitution.)

> "No religious test shall ever be required as a qualification for any public trust under the United States." (*Constitution.*)

The Fundamentalist position as recently expressed by an Indiana clergyman is: "Any man that does not believe the Bible including the Book of Genesis and opposes its being taught [as opposed to Science in the matter of origin of the Earth and its inhabitants] in the schools is a traitor to his country."

Asserting that "evolution is nothing but a guess," Mr. Bryan contended that legislators should refuse to appropriate funds for the maintenance of any school or college that teaches any "evolutionary hypothesis that links men in blood relationship with any other form of life." Evolution ought not, said Mr. Bryan, to be taught "unless the teacher explains that it is an *unsupported* (sic) guess!"

The Rev. Harry Emerson Fosdick has well said that "When Mr. Bryan reduces evolution to an hypothesis and then identifies an hypothesis with a 'guess' he is guilty of a sophistry so shallow and palpable that one wonders at his hardihood in risking it. . . . The Bible is for Mr. Bryan an authentic text-book in biology—and if in biology, why not in astronomy, cosmogony, chemistry, or any other science, art, concern of man whatever? . . . He proposes, too, that his special form of Mediævalism shall be made authoritative by the state promulgated as the only teaching allowed in the schools."

The reply of Professor Edward Grant Conklin, of Princeton, to this absurd assertion of Mr. Bryan's is that "evolution is a guess only in the same sense as the doctrine of universal gravitation, or any other great generalization of science is a guess. But can one honestly call that doctrine 'a guess' which is supported by all the evidence available, which continually receives additional support from new discoveries, and which is not contradicted by any scientific evidence? . . . And now come men in this twentieth century of enlightenment preaching a new *auto da fe*, attempting to establish an Inquisition for the trial of science at the bar of [Fundamentalist] theology!"

(The attitude of the Fundamentalist theologian by no means represents a "trial of science at the bar of theology" broadly speaking. Science today has the unqualified backing of the best leadership in the church in its rights both of unhindered research and free utterance of the results of research. And The Science League of America has on its membership roll the names of many clergymen and laymen known throughout the country as communicants of one or another of the leading Christian churches.)

The Science League of America proposes, by going directly to the people, to make them acquainted with part at least of the vast accumulation of facts upon which the theory of evolution is based: and to oppose by every legitimate means the campaign to substitute the Book of Genesis for the Book of Nature. Our state-supported educational institutions may not safely be subjected to the domination of religious sects.

The Science League of America is a non-sectarian and non-political association formed to combat the attempts of the Fundamentalists to destroy the rich fruits of a century of scientific freedom.

It is imperative that we fully realize that a fight to the finish between Science and Dogma is now in progress throughout the United States. The Fundamentalists are well organized; they are in deadly earnest.

The Fundamentalists claim to have gained dominancy in fifteen states, and they are rapidly spreading their stultify-

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is only individuals, not nations, not entire populations, that are properly subject to penalty or coercion.

War belongs in the category of those things that St. Paul declared it "a shame even to speak of." It is such unspeakable foolishness, such consummate idiocy, so patently suicidal! The time is near when it will be unthinkable.

Brookline, Mass. HENRY W. PINKHAM.

A WAY TO FRIENDSHIP

Editor of UNITY:

I notice this in an editorial in the November 9th issue of UNITY: "Central to any understanding of the war and peace problem is the human mind, and central to the mind are the elements of confidence and fear. Give two peoples confidence in one another, and war is made as difficult as an explosion in dampened gun powder."

It seems to me that before we can be sure of securing the degree of confidence of two peoples in each other which is necessary to securely guarantee against war between them, we must first secure a state of confidence between the individuals of each such group. A state of confidence which will prevent strife.

And it seems to me that we cannot secure such a state of confidence as long as we use a medium of transfer, the unit of which represents something which is not human work. For, such a unit breeds greed and that leads to suspicion, fear and hatred. It does it by putting a price on nature's gifts, thus compelling some persons to give work to others for permission to use those gifts. In short, it produces human slavery, and slavery breeds strife—whether that be called war or not.

Obviously, the remedy is to adopt a medium of transfer, the unit of which will represent *nothing* but adult human work. Hence, put a price on *nothing* else. That would do away with both the incentive to rob and the power of robbery. And, hence, abolish the root cause of all strife, all wars.

VAUGHN BACHMAN BROKAW.

Phoenix, Arizona.

A CORRECTION

Editor of UNITY:

In behalf of accuracy of facts, a statement in "American Notes" in the issue of October 26 should be corrected. It says that Mark Hopkins was the president of Dartmouth College. He never was, he was the president of Williams. It further says that Hopkins said if he sat on one end of a log and James Garfield sat on the other end, there would be a college. The truth of the matter is that Garfield, who graduated from Williams while Hopkins was president, in paying a tribute to Hopkins made the statement that with Mark Hopkins on one end of a log and a pupil at the other end, there would be a college.

M. G. CANFIELD.

Woodstock, Vt.

ing propaganda in other sections of the Union.

We are planning to follow them into their own territory. By public lectures, moving pictures, debates, leaflets, personal organization, addresses throughout each state and representation at the various state capitals, we hope to offset the misrepresentations of Bryan and his misguided followers, incidentally performing an invaluable educational service in the interests of the many who have not had an opportunity to attend high school or college.

To this end, it is necessary to form branches (local organizations) of The Science League of America in every state of the Union. Adequate funds for this work are not yet available, but League organizers have been at work not only in California but in Oregon and Washington, and several Field Secretaries will be sent to the Middle West and the Atlantic Seaboard as soon as possible.

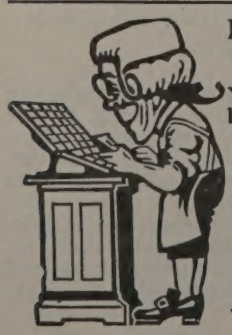
The Science League of America calls upon every citizen who has at heart the future progress of education and the freedom of teaching in America to join actively with it and assist in the great task before us, the last battle against Mediævalism—the final struggle against the hide-bound Past and the Liberated Future!

The Science League of America was organized in San Francisco, California, August 29, 1924, by Maynard Shipley, at the conclusion of the twentieth in a series of twenty-four consecutive lectures on evolution. Having given a general survey of the disastrous work of the Fundamentalists in certain states, Mr. Shipley called upon all those present who desired to offer organized resistance to the campaign of misrepresentation being carried on by the organized Fundamentalists, to co-operate then and there with him in his effort to combat organized ignorance with organized science. The nucleus of The Science League of America was then formed, nearly every one present signing up as charter members. A business meeting was then called for September 8, 1924, at which Mr. Shipley was elected president and general organizer for the League and Conrad Biron was elected secretary-treasurer.

The league now has a skeleton organization in 42 states, the District of Columbia and Hawaii, and is represented by members of the faculty of 49 colleges and universities.

The Science League of America is maintained entirely by the voluntary support of its members. It solicits the moral and financial aid of all friends of modern science.

—Conrad J. Biron,
Secretary-Treasurer.
Room 618, Liberty Bank Building,
948 Market Street, San Francisco.



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